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ON JUNE 17, 1898.

“DENG’LSHTUK,”

BY REV. U. HENRY HEILMAN, A. M.,
Jonestown, Pa.

DER ALT DENGELSTOCK,

E’n Gedicht nach der Pennsylvanisch-Deutscher Mundart,

BY LEE L. GRUMBINE, ESQ.,
Lebanon, Pa.

THE BINDNAGEL CHURCH.

BY REV. JOHN W. EARLY,
Reading, Pa.

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“DENG’LSHTUK.”

BY REV. U. HENRY HEILMAN, A. M.

“DENG’LSHTUK.”

“Wu isch
Die Deutch Sens un d'r Dengel-Schtock,
Uns alt Deutch-sens-g'maad?
Ich ruf un frog, Wu sin sie all?
D'r Schall antwort, 'Wu sin sie all?' ”

A friend of the writer of these notes one day asked him this question, “Can you tell me what the English of Deng’lshtuk is? I have been trying for the last 20 years to find out, and failed; no one was able to tell me. Do you know?” The confession had to be made that we did not know. The resolve and promise were then made that an effort would be put forth to find the correct translation. Dictionaries of many kinds, and other books, were searched, and more than twoscore persons, from humble blacksmiths to learned doctors, both medical and theological, were asked, but no answer was forthcoming. Finally, after repeated failures, a person was found who had the, “Common Sense Pennsylvania German Dictionary,” and this contained the desired translation of Deng’lshtuk. This, in short, is the manner in which an interest was excited in this strange-looking word; and it is believed that thereby hangs a tale germane to the spirit of historical inquiry.

To the great majority of the younger portion of the present generation this word and its meaning are entirely unknown. It is one of those terms that has no place in the literature of the day, that one cannot find in the ordinary dictionaries and works of reference, and, consequently, its history is somewhat obscure. It must, therefore, be viewed as one of those provincial coinages that grew out of the necessities of the people and age that gave it currency. Words of this kind are common to all times and languages, and they are the more interesting in consequence of what they must be regarded as typifying. They deserve our reverent attention because they nearly always represent something peculiar in the age and in the people of which they are the children, and which are not to be found among other peoples and ages. The Great Teacher commands us to gather up the fragments that remain, that nothing be lost.

The word Deng’lshtuk belongs to the Pennsylvania German language. This is a dialect of the German language, and, therefore, entirely different and distinct from the Dutch, the language of Holland. It is to be regretted that many persons regard this dialect as an inferior and degenerate language. The relation which a dialect sustains to its literary language is not of this sort. Dialects which give expression to the peculiar life of clans and families, precede in the order of time and in the order of their growth, the cultivated literary language under which

they are included, in the same way as spoken language precedes written language. There is no language that is without its dialects, and this indicates that the literary language of a people does not include all the words that are necessary for the life and needs of the common people. Many words in this dialect are older and more expressive than High German. The fact that the Pennsylvania German dialect contains from 6,000 to 10,000 words, shows that these people must have very fertile and active minds, and that they have a language of their own. The original Anglo-Saxon had only some 23,000 words in his vocabulary, and the majority of these he inherited from his Dutch ancestors.

But it is time to return and say that the translation of Deng'lshtuk is Scythe-Anvil. Some one may ask, What is a Scythe-Anvil? It is a block of steel, wrought out of an old German scythe, it is from 7 to 9 inches long, from three quarters to two inches wide, and from three quarters to one inch thick, with a rounded face at one end, tipped with the hardest steel, a wedge-like point at the other end, and having a perforation 3 inches from the end of the wedge. The pointed end is driven into a log, or small trestle, and it is used in connection with a special hammer for the purpose of sharpening the edge of a German scythe. The blades of these scythes are not thicker than thin pasteboard, and concave in form, and hence they cannot be ground on a stone, and, therefore, the only way in which they can be properly sharpened is to "Deng'l" them, that is by hammering them on a Deng'lshtuk. From this it will be seen that the word Deng'lshtuk, and all that it implies, was the conception of the Germans, who were the creators of many other useful things.

The meaning of "Shtuk" in Deng'lshtuk is somewhat difficult to determine. Different writers spell it in different ways. Thus we have "Shtuk," "Shduk," "Shtuck," "Shtock," and those who cannot speak Pennsylvania German spell it "Stock." The first form appears to be preferable. "Shtuk," in connection with "Deng'l" ordinarily signifies a stick or staff, and as such it is the lower or upper part, or the body of an instrument made to receive the blows of what is called a "Deng'lhammer." From this it is apparent that a Deng'lshtuk is a small anvil made and used for the purpose of a support or base in beating the edge of a German scythe. This seems to be the meaning of "Shtuk," as it is set forth in Dr. Horn's Pennsylvania German Manual, and hence it may be accepted as the best explanation at hand.

The Germans, as far as is known, were the inventors of the German scythes, which are of steel, and handmade and homemade. If they were not the inventors, they at least improved and perfected these thin-bladed scythes, for they are the only instrument that will readily cut the hard and smooth stems of the blue grass, and what is known as the hairy-like meadow grass; and when they are in good condition they will cut with the keenness of a razor. Necessity, in this as in other cases, was the mother of the Deng'lshtuk. The invention and use, by our ancestors,

of these peculiar scythes led to the invention and use of the Deng'lshtuk, and, consequently this little instrument is a most striking memorial of the great capacity and skill these people had of adjusting themselves to the stern necessities of their life in the homes which they created by their untiring labours for the better enjoyment of themselves and their children.

Our Germanic ancestors had no knowledge of the English and heavy scythe, nor of the grass-mower, drawn by horses, and hence they were forced to rely on the sickel for cutting grain, and on the German scythe for cutting grass. One of the things that the haymaker of those days was required to do was to keep his scythe in proper condition. Therefore, it was that in the early morn, or after the rich and savoury dinners which the good housewives served in those days, one could hear the sound of the "Deng'l Hammer" striking the blades of the scythes, moving forwards and backwards on the Deng'lshtuk. Many diverting stories were told and enjoyed to the full to the music of the lively hammers as they were wielded by those men of brawn and brain. It was the most joyous hour when the mowers were thus gathered together in some cool and shady spot, and he who has listened to the music of those ringing hammers, and to the bewitching stories of the "Deng'lers," will always remember and cherish them as belonging to his rare treasures.

A Deng'lshtuk consists of a small and insignificant body, but it is a very compact and strong little instrument, and as such it is typical of the solidity and strength of the German race, in whatever it may undertake, whether it be in the departments of science, or art, or anything else that pertains to the greater happiness and comfort of our humanity. Of the many things of which this race has been the mother, one of the most useful is the art of printing, which has been called. "The art preservative of all arts." The Pennsylvania Germans have no good reasons for being ashamed of their ancestors, for even at the present day the home of our fathers is recognized as the supreme authority in the kingdoms of theology, of scientific research, and of the most useful practical discoveries. This race is the possessor of sound bodies, of vigorous minds, of large hearts, of tireless industry, and of unfailing patience; and all that it needs to do, is to move to the front and take possession of what rightfully is its inheritance, and it should do so without delay.

The well-made Deng'lshtuk is a very small thing, and which may be viewed as being of little account, but it is wrought out of the toughest steel, and in this respect it resembles the race that is its creator. The Germans have always been noted for their strong physical endowments, and their great activity. This race has ever been the champion of the home and woman, of religion and freedom, and of schools and learning. What the Roman historian Tacitus wrote 1800 years ago, in his "Treatise of Germany," remains true in our own time. "They are," he says, "a race, unmixed, and stamped with a distinct character. Hence a family likeness pervades the whole, though their numbers are so great;

eyes stern and blue; ruddy hair; large bodies, powerful in sudden exertions; cold and hunger they are accustomed by their climate and soil to endure." The fact is noteworthy that among the Heathen, the gigantic Germans were the only race that showed the respect and honour which are due to woman, and for this they deserve our common reverence.

The ordinary Deng'lshtuk is not an instrument of much beauty, but it was very useful in its day, and it is typical of the great industry and thrift of our forefathers. They came into these valleys and among these hills when all was wild and inhospitable, but they went to work like honest and industrious men and women. They toiled early and late with their own hands, they ate the plainest food, they cultivated and spun their own flax and wool, they made their own raiment, they were economical, and did not spend their hard-earned money for nought, but laid up something for the rainy day and for old age, they were social and helpful to their neighbors, and they were a simple-minded folk, who were thoroughly honest, warm-hearted and reliable. These people fully deserve the pious remembrance of their sons and daughters, for they were the founders of our bustling cities, our thriving towns, our busy villages, our happy homesteads, and of all our present prosperity and comfort and peace.

The most interesting fact touching the use of the Deng'lshtuk is its connection with the harvest. The ingathering of the fruits of the earth has always, and among all races, been regarded as one of the most joyful seasons of the year. Who that lived on the farm 40 or 50 years ago, does not remember the hurry and bustle when the clover and timothy grass were ready to be cut and cured, and gathered into barns, and sheds and stacks. The men and women of that age did not toil 8 to 10 hours, but oftener from 4 o'clock a. m. to 9 p. m., with a short recess at noon and supper. The harvest was a very laborious season, but, nevertheless, it was one of great fun, jolity and gladness. What appetizing breakfasts, nine o'clock lunches, dinners, and suppers, the good housewives of those days provided; and they were not followed by our modern indigestion, and headaches and other countless ills. It must not be forgotten that our little Deng'lshtuk served an important office in the ingathering of the harvest by our forefathers, for it helped to sharpen the instruments with which they did their most exhausting labour.

The harvest cannot be dismissed without a few words concerning the "Nine oor Shdik," or "The Nine o'clock Lunch." Our forefathers were early risers, and this was the case especially during the harvest season. The breakfast was served at 5, or 5.30 a. m., and this made a very long forenoon, and hence a lunch was carried out and served in the field at nine o'clock, to refresh the harvesters. It consisted of bread and butter, cold meats and cheese, of pies and cakes, milk and lemonade, and in some cases of "Jigers." This lunch was set and eaten in the cooling shade of some friendly tree, and it was more enjoyed by the harvesters than any other meal of the day. The reasons for this are, that it was

not attended with any formality, it was enjoyed in the open air, it nearly always contained some little dainty, and it testified to the forethought, the skill, and the goodwill of the busy housewife. The modern lunch cannot compare with the zest and gladness with which the nine o'clock lunch of that age was eaten, for the reason that no cook can surpass good appetite and good digestion.

The era to which the Deng'lshtuk belongs furnishes few scenes more picturesque and pleasing than that which a Pennsylvania German poet calls the "Alt Deutsch-sens-g'maad." It was the custom in those days for the apprentices and others in the towns and villages, to assist their country friends during the harvest season, and for this purpose the former were granted a vacation of two weeks. On the manor farms one could see large companies in the fields, mowing with scythes, and the best man was placed at the front. The young men and women assisted in haying and harvesting, and, generally, they were a very merry crew, and they laughed, and sang, and played many innocent pranks on their companions during their work. The swishing sound made by the many scythes, glistening in the bright sunlight, and the moving to and fro in the fields and meadows by the busy companions, floated out on the quivering and fragrant summer air like some rhythmic and enchanting music. Truly, this old way of mowing the grass with the German scythe was a pretty pastoral picture, and it is worthy of the best art of poet and painter. Therefore, let them come speedily and glorify the remaining fragments of that golden and blessed age!

The writer has in his possession an old Deng'lshtuk, the body of which was wrought out of the toughest German scythe steel, and the tip is of the very hardest steel, which the sharpest file will not grasp. It was made by some skillful and honest Pennsylvania German smith, and his work, and this Deng'lshtuk, are typical of the integrity of his race. It is an old and trite saying, but it is worth repeating, that the word of these people was as good as their bond. They were accustomed to say what they thought, to mean what they said, and to perform what they had promised. They were a plain people, without any guile, and they were and are very much better than their outward appearance would indicate. If it is true that an honest man is the noblest work of God, our ancestors belonged to the true nobility, and which does not require any coat of arms or other insignia, to distinguish them from the ignoble and the churl, but whose nobility consists of the sterling integrity and goodness of their character.

"Man made the town, but God made the country," says an old English writer. While it may be a debatable question which is the better, the country or the town, the fact remains that the rural life of our ancestors was marked by the sweetest simplicity and the greatest contentment, and there were few rude alarms to disturb their quietness and peace. This little instrument is intended to recall the men, the manners, and the memories of that beautiful and charming age of our forefathers.

It is a very little, and to many it may be a common and an insignificant thing, this small anvil of steel, but if it shall in any way serve to resurrect and bring to our view the persons and the hardships they endured for our greater enjoyment and comfort, it cannot be a small and an insignificant thing, but it is worthy of some little attention and honour. Coleridge declares it to be one of the most useful offices of genius to rescue things which are in danger of passing into oblivion. The writer of this may be an idle dreamer, but to him this Deng'lshtuk is the sign and seal of noble men and women, who wrought well for their own generation, and for their future sons and daughters.

The commandment which enjoins us to honour father and mother, also includes the good things that formed a part of their life and history, and that have come down to us as memorials. For the children of this generation it will be well and wholesome at times to ask themselves the question, what they owe to the past and to their ancestors. The past is always the foundation of the present, and everything that is true in the past must rise again, and become the moulding and living power of the present and the future. To forget the past is to forget our mercies, and to forget our mercies is to forget our Lord. This is the spirit that led to the writing of these notes, and this we believe is the spirit of your society. . . . On the walls of a certain study hangs an old Deng'lshtuk, which the owner had nickel-plated. It was dressed in white, and placed into this position of honour, as a sign and memorial of the industry, the thrift, the integrity, the solidity, the hardships, and of the heroism, of the sturdy folk who subdued the wilderness, and made it to blossom with fertility, and beauty, and intelligence. As the eyes of the occupant rest on this old Deng'lshtuk, the story of the past and of the heroic forefathers becomes to him a very present reality and power.

"How sacred are these scenes to me!
I stand and think and gaze!
The buried past unlocks its graves,
While memory o'er my spirit waves
The wand of other days."

Jonestown, Pa., June, 1898.

DER ALT DENGELSTOCK.

E'n Gedicht nach der Pennsylvanisch-Deutscher Mundart.

VON LEE L. GRUMBINE, ESQ., LEBANON, PA.

Der alt Dengelstock,
Dort steckt er im Block,
Unner'm alte Pund-appel Baum ;
Am Nasht henkt die Sens—
Der Reche bei der Fenz—
Seh alles wei'n schoener Traum.

Die Sonn' geht 'uf,
Kumm Buwe, shteht 'uf,
Schon long sin die Hahne am kraehe ;
Dir faule Beng'le,
Macht euch ans deng'le,
Noch 'em Frueshtick gehts ans maeh.

Wann die Sens werd shtumb,
Is der Oxe-horn Kumb,
Mit 'em Wetzste' au' net weit.
Un' der Hammer wie'n Glock
Uf em Dengelstock,
Spielt sei Lied,—Ich he'ers noch Hent.

“Klingel, klengel,
Wetz un' dengel,
Der Dengelstock klangt un' klingt ;
Klingel, klengel,
Hammer un' dengel,
He'er was der Dengelstock singt.”

Der Thau 'uf 'em Grass,
Es glizert wie Glass,
Im frue-morge Sonneschein ;
Dick falle die G'maade,
In der Sens ihre Paade,
So g'raad wie'n Soldate-Lein.

Die Fenze-meis springe,
Ich he'er die Foegel singe,
Bei de Heu-macher 'uf 'em Feld ;
'En Tausend Ihme brumme,
Um die suesse, wilde Blumme,
Froh un' lustig die ganze Welt.

Un' die Krabbe, die schlechte,
 Sin immer am fechte,
 Was'n Larme dort druewe in de' Hecke ;
 Ihr Gezank un' Geschelt,
 Schallt weit uewer's Feld,
 Un' der Bull-frog im Dam thut's verschrecke.

Horch wie der alt Lerch
 Doch peifft 'uf der Zwerch,
 Sei froeliches Morge-lied ;
 Un' die Maeher die schwinge
 Ihre Sense un' singe—
 ('Sis frueh, un' sie sin noch net mied.)

“ ‘ Der Wetz is gut,
 Der Wetz is gut,
 Der Hinnersht hat die Schlang im Hut ' ;
 Es schneit sich gut,
 H'en Kraft im Blut,
 Die Arwe't leicht bei guter Muth !' ”

Mid e'm Korb kommt die Maad,—
 Am End von der G'maad,
 I'm Schatte-baumes kuehle Ruh,—
 'S werd nie vergesse
 'S Nein-uhr Shtick zu esse,
 Bei'm Heu-mache,—'s g'hert dazu.

Die Sonn' werd bal' he'ess,
 Raus presst sie der Schwe'ess,
 Un' schwerer drueckt immer die Hitz,
 Der Knecht kommt zuspringe,
 Frish Wassar zubringe,
 Mit der alte holz'ne Stitz.

Dort he'ert mir laute Shtimme,
 Die Buwe sin am Schwimme,
 Im Damm werd gebozelt un' gekrishe ;
 Un' dort drunne im Krickli,
 Im Loch unner 'm Brueckli,
 Wahrhaftig sin sie au' am Fische.

Horch ! 's mittag's Horn geht,
 Bis an's End werd's g'maeht,
 Un' dann geht Alles noch 'm Haus,
 'S Esse schmackt doch gut,
 E' kurze Stund werd's g'ruht,
 Un' no' 'uf's Feld wieder 'naus.

Die Sonn' is bal' nieder,
 Die Nacht kommt bal' wieder,
 Die Schatte wer'e laenger 'uf 'm Bode';
 Die Kueh gehne he'm,
 Die Foegel noch de Baem',
 Aus de Loecher hupse die Krotte.

Gefuettert is es Vieh,
 Gemolke sin die Kueh,
 Der Hund is loss von der Kett;
 Schliess die Thuere zu,
 'S ie Zeit fur noch der Ruh,
 Die Hinkle sin schon lang im Bett.

Der alt Dengelstock,
 Dort shteckt er im Block,
 Unner'm alte Pund-appel Baum;
 'S is Feuer-ovet g'macht,
 'S geht stark 'uf die Nacht,
 Schlaf sanft, un' 'n snesser Traum.

Drauss' hoert mir gar nix,
 A's wie der alt Krix,
 Er singt zu'm Mond die gans Nacht;
 Ke'n Elend un' ke' Kummer,
 Verstoert der suesse Schlummer,
 Wo die Unschuld wohnt, Gott wacht.

Un' des is es Lied,
 Des singt mir im Gemueth,
 Wenn ich an der Dengelstock denk,
 Die Kindheit's Verlange,
 Sin fur Ewig vergange,
 'S is mei'm Herz'n recht Gekrenk.

'S Dengel-lied hat g'shtoppt;
 'S werd nimme me' gekloppt;
 Shtumb mit Rusht henkt die Sens am Nasht;
 Zu'm dingle hat's ke' Noth,
 Die liebe Hand is Tod,
 Ewig Ruh von weltliche Last.

Bal kommt der Fater Zeit,
 Mit der Sens maecht er die Leut
 Von sei'm Feld;
 Alles Lewe schneit er ab,
 Er thut ernte fur das Grab,
 Alle Welt.

Sei' Sens is immer scharf,
Weit reicht sei' langer Warff,
Treff't er mich ;
Kommt er Morge, kommt er Hent,
Is er nah, oder is er weit,
Treff't er dich !

Ohne Wetz un' ohne Dengel,
Aller Holm un' aller Stengel,
'Uf sei' g'maad ;
Er maecht fur Ewigkeit,
Alles fallt vor seiner Schneit,
In die Laad.

May 3d, 1898.

THE BINDNAGEL CHURCH.

BY REV. J. W. EARLY.

If a traveller bent on the enjoyment of the beauties of nature, going from Palmyra northward, were to stop on the Gravel Hill, about one mile from the R. R. station and face southward, he would behold one of the finest views, possibly the very finest that can be found, of a most beautiful portion of the far-famed Lebanon Valley. To his right, in a south-western direction, he will be able to see the Sand Hills and in broken outlines, the hills of York Co. beyond the Susquehanna. Immediately before him, directly south, will be the entire width of the valley, including the towns of Palmyra and Campbellstown, with the Sand Hills beyond. To his left, south-east and east, he will see the curling smoke from the furnaces at Cornwall and at Lebanon nine and twelve miles distant, with the dim outlines of the valley almost as far east as Schaeffers-town.

Passing on, about one-fourth of a mile, he will see a scene of almost equal beauty to the northward. Beyond Jonestown, the Swatara Gap, a little to the west of it the Indiantown Gap, notorious the world over of late years, because of that deed of darkest crime perpetrated in its vicinity, the Reber murder. Still further west is the Manada Gap. Along the Jonestown road, although that itself is not visible, a little east of north Zion's Church about 6 miles distant, stands out in bold relief, and a little to the left, Grantville in faint outline. Almost directly before him and almost due north-west, the Shell's Church, the St. Mary's (Mare) Church, certainly a strange name for a Protestant church, about 7 miles distant is distinctly seen. A straight line from the observer to the latter would leave the Bindnagel Church, which soon appears to view and is almost 2 miles distant, about one-fourth of a mile to the right. The same line would almost strike the little log house, which was still standing 20-25 years ago, and if we mistake not is still there, in which the family of Lindlay Murray, the grammarian had their home, and in which tradition says he was born. If he was not born in that very house, it certainly was the homestead of the family, and the residence of himself and his ancestors until it passed into other hands, the Laudermilch's if rightly informed. When the traveller, having followed the winding road about a mile and a half further, reaches the banks of the Swatara, he will find the subject of this sketch "Bindnagel Church," to his left on a bluff or high bank of that stream.

Although not the oldest, and possibly not among the very oldest of the churches in Pennsylvania, the Bindnagel Church certainly ranks among the older churches, and possibly is the very first organized by our German ancestors in this section, in a community predominating English. One hundred and fifty years ago, the larger portion of what now constitutes Londonderry township was under the control of the Scotch-

Irish, and the land was owned by them. Even one hundred years ago, as the writer frequently heard his grandfather relate, as the scattered Germans and their families on their way to church, passed groups of their English neighbors, they would be greeted with: "Look at the Dutch." And while the English looked at them, these thrifty Germans plodded along, saving their money and buying more land until they owned it all. Between 20 and 30 years ago the Logan family, almost the very last one of those Scotch-Irish in the township died out, and then it was discovered that it was predestined that they should first buy the land and wear it out, and then the "Dutch" should come in, again make it fertile, and keep it. Among the first of these Germans was Hans Bindtnagel, who took up about 800 acres of the land immediately in the vicinity of the Swatara and the Quitapohila, south of the junctions of the two streams. Starting from a point about one mile and possibly a little over, south-west of the mouth of the Quitapohila, the northern and western boundary followed the Swatara to the mouth of the latter stream, (the Quitapohila), then followed that to what was known as the "factory," about one mile north of New Market Forge. From this point it ran southward in the general direction of the road to Palmyra. The southern line ran a little south of west from this road back to the Swatara.

As was usual with many of these German names, that of Bindtnagel seemed to puzzle the justices of the peace and the legal fraternity of that day very much. So much so that it is a rare thing to find his name correctly given. Some of the forms under which it is given are actually amusing. Sometimes it is made Binnogel and Pinogle, at others Pinnocle, and in one instance at least, it is written Pinochle, possibly indicating that the writer was better versed in cards than in orthography.

It must however be admitted that Bindtnagel himself was not of a literary turn. For when he executed his deed of gift to the church he made his mark. The title is: "Bindtnagel's Deed of Gift to the Evangel. Lutheran Congregation on Great Swatara."

"This Indenture made the twenty-seventh day of January in the year of our Lord one thousand seven hundred and fifty three between John Bindtnagel of the County of Lancaster and province of Penna., Farmer, of the one part, and George Burger, Michael Bolz, William Hober and Christopher Suess, Trustees for the Lutheran congregation of Great Swatara, in Derry township, in the Province and County aforesaid, Farmers, of the other part: Witness that I, John Bindtnagel, for several good, lawful and (to) him whereunto sufficiently moving reasons, hath given, bequeathed, transfers and set over, by these presents, doth give, bequeath and set over and transfer unto George Burger, Michael Bolz, William Hober and Christopher Suess, chosen Trustees of the Lutheran congregation, for the use of the Church, Burial Ground and School House of the above mentioned congregation, a certain tract of land now in his possession, included partly within the lines following: So as it has been run over by steps only, viz: containing 5 acres and 20 perches," then followed the boundaries by degrees and perches and the usual phraseology about water courses, appurtenances, the heirs and assigns, &c.

"For the use of the above Lutheran congregation. So as the greatest part thereof from time to time in memorial at their several meetings shall agree, appoint and constitute and declare to be used from the day of the date hereof. During the term (of a) lasting and remaining a settled congregation of Lutherans at the above mentioned place," and then follows the usual legal phraseology guaranteeing these rights. "Dated the day and year first above written

The Mark of
HANS (H. B.) BINDNAGEL.

"Sealed, signed and delivered in the presence of us, Christopher Frederick Wegman (according to Hill Church), John Martin Gorn, Frederick Wilhelm Hager."

From this it will be seen that there already existed a regular organized congregation in the beginning of 1753. We are told that these were "chosen Trustees," and so probably it existed even before that time. How long prior to this an organization was effected will probably never be positively known.

But there are indications, we might say evidences indicating, that the people met for worship and celebrated the communion as early as 1745. In a closet under the stairway leading to the gallery there is a tankard with the initials M. B. H. and the date 1745 engraven on it. The presentation of vessels for the communion with the initials of the donor, would certainly indicate that there was a congregation to receive the gift. There is a cup with the date 1754, by M. Miller, and also an altar cloth very much moth eaten, with the same date and the same inscription. This would seem to indicate that this was the year of the consecration of the first church. There are other vessels, one marked, "presented by Michael Zimmerman, 1762," the ancestor of Thos. C. Zimmerman, of Reading Times; and still another of the same date and marked "J. W. Kissner," who by the way was a son-in-law of Bindnagel. There are also two very old plates, the one stamped London and the other Lancaster. Two old gowns found in the same closet serve to show that even in the country the gown was in use in those days. Thirty-two years ago they were in a fairly good state of preservation. The writer often heard his grandfather William Oerhle, say, that in his boyhood and early manhood he frequently saw Dr. Lochman and his predecessors wearing the gown and the bands. The dampness of the closet and the ravages of moths have almost entirely destroyed them.

We think therefore we could safely assume that there was a congregation, meeting stately for worship and receiving the communion as early as 1745, unless it should be made to appear that these people generally worshipped with the Swatara congregation about 2 miles east of Jonestown, had used them there, and transferred them to this place when they built their own church. Apparently the first church was erected 1753 and 1754, being completed in the latter year. In the history of Lebanon county it is spoken of as already being known in 1755.

But Mr. Bindnagel was not alone in the effort to provide permanently for this church. Nov. 3, 1788 George Burger (Buerger) by his last will and testament made a bequest for the use of the church. After

the usual preliminaries providing for the payment of just debts and funeral expenses, he says, "Further, I give and bequeath to John Early, sur., in trust and for the use and benefit of the German Lutheran congregation, holding its services in the church generally called Bindnagel's, the sum of one hundred pounds in coin, to be put at interest. One-third of the interest is to be paid annually to the pastor serving the congregation; another third to the schoolmaster who serves the congregation, and the other third is to be added to the principal. In case of a vacancy that interest also to be added to principal." (Briefly from a German copy of the will).

But even before this John Oehrle, to whom Burger (Buerger) committed this money, had made arrangements to provide an invested fund for the maintenance of the pastor. At the annual Settlement Dec. 31, 1769 there was a balance of £5.12.0½ in the treasury. To this John Early added £2, and then invested £7.8 at the rate of 1s per £ interest. No higher rate is ever to be taken. He further agreed to add 5s annually until it should amount to £14, when he would make settlement. This process was then to continue until the interest should amount to £2 annually. This fund would have amounted to £23 or £24 at the time of Burger's bequest and would have reached the limit of £40, about the close of the century. From the time the fund reached £40, or £2 interest, the one-half of the interest was to be paid to the pastor and the other half was to be added to the principal. This condition however was added, after designating specifically the church on the banks of the Great Swatara, "But the minister who receives this income must be one who confesses the pure Evangelical doctrines of the unaltered Augsburg Confession and who uses the German language. Otherwise it is to revert."

JOHN OEHRLE (X)

John Michael Bolz and J. Frantz Helm, witnesses.

These men, Bindtnagel, Burger and Oehrle, showed their deep interest in the prosperity and future success of their church in a very practical way.

Subsequently, 1813, J. Dietz, of Hill Church, bequeathed £20, each to Lebanon, to Hill, to Jonestown and to Bindnagel. Bindnagel used its share to help pay remaining indebtedness on account of church building.

After the old church had served its purpose about 50 years, the congregation determined to erect a new one. In Sept. 1802 they took the first steps by adopting "articles with regard to the building of the church. 1. It is to be of brick. 2. The property belonging exclusively to the Lutherans, they "the Lutherans," without yielding their absolute ownership, "herewith declare, that if the Reformed will assist as Christian brethren by contributing money and labor towards the building of the said church, they shall have the full use of the church, of the school house, of the grave yard, of all the appurtenances thereunto belonging, in the same manner as the Lutherans have, free of rent, having their own pastor to serve them and to preach for them in the church." 3. Provides against interference on each other's Sundays. 4. "None but regularly ordained Lutheran or Reformed ministers, who are members of the

Ministerium or of the Classis shall be permitted to preach in this church, except in case of necessity at a funeral, In that case ministers of other denominations *may be permitted to preach.*" 5. The two congregations are to have but one schoolmaster who occupies the land and school house for his services. 6. Each congregation retains its own treasury. 7. "Should the Reformed at any time hereafter desire to erect a church for themselves, the Lutherans promise to aid them in return." It will be seen that the Lutherans were exceedingly careful to safeguard their exclusive ownership to the property which belonged absolutely to them alone, and to state distinctly that they meant that the Reformed for whatever contributions they chose to make, should have the free use of the property as long as they chose to remain with them, but without ownership. A careful scanning of the list of the 304 persons who contributed, as first subscribers, residents of Londonderry, the Annvilles, of the Hanovers and of Derry, will show that the large majority were Lutherans and outsiders and a comparatively limited number were Reformed. There were about 140 additional subscribers afterwards, but some paid a second time. The amounts ranged from £40 to 2s. A remarkable feature however, is the comparatively small number of persons who failed to pay at least a part of their subscriptions. There are possibly a dozen out of not less than 400. The corner stone was laid 1803, at least this is the date on it, and the building was consecrated when completed. Unfortunately there is no statement of the precise time when the corner stone was laid, except the date on the stone and the provision in the compact that subscriptions shall be paid in three instalments, the first Jan. 1st, 1803; the second when the building is under roof, and the third when it is completed. The date of first settlement on account of church building, Nov. 21, 1804, would indicate that it was finished and occupied towards the close of 1804. The amount collected at the corner stone laying was a little over \$90, and at the consecration \$125. The cost of the whole building was £909.3.11½ or a little over \$2,424.50, showing that while these people were liberal they did not squander their money. Soon they will be able to celebrate the centennial, the sesqui-centennial of the congregation, or rather of first church building, and the centennial of the present edifice.

About 50 years ago, seeing that the daughters at Campbellstown and at Palmyra had bells to call the worshippers together Bindnagel's followed suit and added a cupola and bell. A few years ago the outside paint having worn off, and being entirely without any on the inside, the congregation, being urged and encouraged and liberally aided by Rev. D. S. Early, although not a member, but a lineal descendant, a great grandson of John Oehrle, the whole building was painted inside and outside, and the whole property thoroughly renovated. It is now one among the very few, if there are any others elsewhere, and the only building in this section in which the wine-glass pulpit with sounding board, high-backed pews and a square chancel entirely surrounding the altar in front of the pulpit, is to be found,

When the present edifice was erected, the shutters and window sash of the old building were taken to Palmyra and put into the building now owned and occupied by Prof. Peter Witmer. They can be seen without charge by any one visiting the goodly village. Until quite recently a large semi-circular window could be seen by any one passing through the town, almost opposite the town pump, which has also been removed. Fifty years ago the house was occupied by John Keiffer and subsequently by his son-in-law, Abraham Zimmerman. The window was taken from the old church. The house, although greatly changed the window having been removed lately, now belongs to Simon Fitterer, originally Fuetterer, if we are rightly informed.

Although the church has not changed the form of pews and of the pulpit, it has abandoned the bags or pouches, with bell attached, for taking the Sunday collections, known as Klingel-Bentel, i. e., *Bell Bags*. Two of these however are also stored in the closet already referred to, together with some of the Continental currency paid in at the time of the building of the present church. If we understand rightly it became worthless in their hands, and the congregation had to replace the loss. Some thirty odd years ago there was a large pile of it and the writer secured about a half a dozen specimens at that time through the kindness of a friend.

The constitution and by-laws of a congregation may not be of very great interest to many here present. We shall therefore not say much concerning this matter, yet there may be some facts which it would be well to state.

There is a copy, German of course, of an old constitution among the documents in the possession of the congregation. It is without date and without signatures. The blanks for number of elders and deacons are not filled out. On the outside it is labeled *Kirchen Priefen*, i. e., Church Documents, evidently meant for constitution. It would not only weary this audience to attempt even a *resume*, as it fills almost two entire sheets of fools' cap, but it would hardly prove of any advantage to sketch its comparison between the Jewish and the Christian church which occupies one entire page of introduction. But in the mind of the writer there is little doubt that it is from the pen of John Casper Stoever himself. Apart from the fact that it is in the style so common in Stoever's day, and peculiar to Stoever and others of his day, it has the peculiar shape of letters as made by Stoever, especially the small "e," which he almost invariably made to resemble the closing "s" of the German—Schluss "s" they call it. Besides there are statements and expressions in it which clearly show that it was drawn up and presented about the time of the organization of the congregation.

There are only two points to which it might be well to direct attention. The first is, that whatever differences of view as to organization there may have been between Muhlenberg and Stoever and others, they were all equally explicit in declaring very positively their adhesion to the acknowledged confessions of their church. Take this for example: "Inasmuch as this church is built for the sole use of an Evangeli-

cal Lutheran congregation, no minister who does not subscribe to the Evangelical Lutheran doctrines of the Augsburg Confession, shall be permitted to hold service in this church without the unanimous consent of the congregation." The second provides, "that no member of the congregation shall be allowed to open the church to a strange *Lutheran minister* even without the previous knowledge and consent of the regular pastor, or that of the elders and deacons." The reason given for this enactment is, that the promiscuous admission of others than the pastor of the church, is apt to lead to strife and confusion in the congregation. The pastor is then bound down to conform the order of services; the administration of the sacraments, etc., to the accepted forms and services of the church. It is in the designation of the standard of the forms and services that the author shows departure from the standards accepted and used by Muhlenberg and those who held with him, by making the "Baden Durlachische Kirchen Agende" his standard of formulas and usages.

This document was evidently allowed to remain, or to be held, in abeyance, until 1802 when the "compact" as to the building of the new church was adopted. But it was just as plainly regarded as the rule by which they were guided. July 25th, 1830, the congregation adopted a "constitution" supplementary to the Rules and Regulations adopted September, 1802. This was evidently intended as a safeguard against inroads from certain outside influences and is still more specific in demanding that "no minister but those belonging to the original Synods of the Lutheran and Reformed Churches should be allowed to enter the pulpit." To this the signatures of Rev. Stein, the trustee, three elders, four deacons, the treasurers of both congregations and sixteen members are attached.

For the accommodation of the members living to the north and west, beyond the Swatara, a flat was built in 1834 at a cost of \$66.07. Each congregation paid half. They did not have the use of the bridge then.

Two years thereafter, 1836, two coal stoves were procured at a cost of \$43.32. This seems to have been done in the way of a gift, and the amount was raised by the voluntary contributions of about seventy members.

A few words about the pastors who have served the congregation, the records kept by some of them, as well as some interesting incidents connected with their ministration.

There is scarcely any doubt, we think we might safely say, it is certain, that Rev. John Casper Stoever served the congregation from the time of organization until his death, May, 1779. Not only does the fact that the form of Records, the fact that they are family registers similar to those of the Hill Church, and those in Stoever's own record, given to the public a few years ago, indicate this, but a comparison of the handwriting of the two, Hill and Bindnagel's, show that it is Stoever's handwriting. Died May 13, 1779.

The second pastor evidently was Rev. Frederic Valentine (or Theodore) Melsheimer, who had been a chaplain among the Hessian troops captured by Washington at Trenton. He served from the summer, probably July or August, 1779 until 1786, or possibly early in 1787, when he removed to Lancaster county, Manheim, New Holland, serving possibly only the latter place. Died July 4, 1814, at Hanover, York county. It is not quite certain that he was succeeded by John Casper Hoerner, who was pastor at the Hill Church from 1787, about October, until the spring of 1790, about March or April. But it is certain that some of the entries made during that time do resemble his hand and the spelling is bad enough to be his. The writer however seriously questions whether he ever was an authorized minister, owing to the fact that the man could neither write nor spell his own language and there is no allusion to him as a minister in any acknowledged historical statement. The fact that the inscription on the tombstone at the "Sand Hill Church" prefixes "Rev." does not show anything one way or the other. But it is evident that he served congregations and was accepted by them, and even an adverse decision would not alter the case and would not mend matters now. Died June 5, 1794.

Apparently the congregation was next served by Rev. William Kurtz, who resided at Lebanon and then moved to Jonestown, from 1790 to 1794. He lies buried at Jonestown. Died 1800.

In 1794 J. G. Lochman was licensed upon application of Lebanon, Ziegel, Hill and Campbellstown. But the record shows that he at once became pastor at Bindnagel's also, as his first entry of baptisms there is August 17, 1794. Died at Harrisburg July 10, 1826.

The next pastor was Rev. J. H. Vohnhof, from fall 1808 till the close of 1818 or beginning of 1819. Died at Mechanicsburg, Cumberland county, December 2, 1861, aged 85 years, 4 months and 17 days.

He was succeeded by Rev. Benjamin German, residing at Womelsdorf from 1819 to 1820 or 1821—about two years. Died August 29, 1848 near Allentown of cancer of the stomach.

The pastorate of Rev. John Stein, who took charge 1821 and resigned 1841, was the longest in the history of the congregation, excepting only that of Rev. J. C. Stoever. Died near Jonestown, Lebanon county, March, 1860.

From January, 1841 to December, 1846, the congregation was served by Rev. W. G. Ernst, D.D., of Lebanon. Died at Lebanon, 1849.

Bindnagel's now united with Shell's, Palmyra and Campbellstown, in the formation of a distinct charge, upon the following proposition made by the Lutheran congregation at Palmyra. This may be of sufficient importance to be given entire. It is translated from an original German copy, and one made by the writer's father at the time from the original which was put into his hands as trustee of the charge for the parsonage. It reads thus: "If the Evangelical Lutheran congregations of Campbellstown, Bindnagel and Shell's will unite with us in the formation of a charge, we, the Evangelical Lutheran congregation of Pal-

myra, obligate ourselves herewith to unite with them in calling a minister, who either already is a member of the Synod of Penna., or of one who is a member of a Synod in correspondence with said Synod by exchange of Delegates, and who upon his election will become a member of the same." This paper is signed by George Schneider, Saml. Segner, George Hemperly, Daniel Carmany, John Forney, Conrad Horstick. These are the names in the congregation's copy. In the copy of it in the possession of Wm. Early at the time of his death, and by the administrators of Wm. Early's estate, handed over to Joseph Louck his successor as Trustee, the name of Danl. Carmany is not found and that of Wm. Early, Jr., is added. He certainly had signed it and is the only one known to have protested vigorously when the compact was deliberately violated. Under this arrangement, Rev. L. G. Eggers, was called from Nittany, Centre county and entered upon his duties as pastor April, 1847, and remained in charge until April, 1852, when he removed to Stouchsburg, Berks county. He at once united with the Synod of Penna. He again took charge of the field in 1871 and remained until close of 1874. Died, October 30, 1882.

After a vacancy of 6 months, Rev. W. G. Laitzle became pastor and served from October, 1852, to October, 1854. Died at Lebanon, July 14, 1894. He also united with Synod.

He was succeeded by Rev. S. Yingling who served from 1855 to close of 1858. He failed to keep the compact. Died at Columbia, September 11, 1884.

Next came Rev. W. S. Porr, from January, 1859, till April, 1861. He was in the Synod until put out. There was much talk and even scandal about a supposed or alleged secret compact between these two men, in this case, which need not be repeated here.

After him came Rev. W. S. Emery from April 1, 1863, to March 4, 1866. Became member of Synod. Died, May 1, 1890, at Frenchtown, N. J.

From April, 1866, till spring of 1868, Rev. H. Giess served the congregation. Is still living at Jonestown. He also came into Synod, and from this on those called were in the Synod before call.

R. M. Jacoby then came and remained a little over a year—from close of May or beginning of June, 1869, until summer of 1870. Died at Schuylkill Haven, 1874.

Rev. G. T. Weibel was pastor for about two years, from March 15, 1875-1877. Died near Center Church, Lancaster county, Pa., October 3, 1880.

He was followed by Rev. M. Schimpf, January 1, 1878, to June, 1880. Died January 13, 1896, at Philadelphia.

Rev. I. W. Gauker became pastor, August 15, 1880, and is still in charge.

Unfortunately some of these pastors kept very imperfect records—and some of them seem to have kept none at all.

Rev. Stoever apparently did not mean to record anything but baptisms. There is no record of a single marriage, confirmation, communion or burial during his entire pastorate of from 25 to 35 years.

Several of his immediate successors seem to have made a feeble attempt to keep the genealogical records. But very little can be derived from their additions.

Dr. Lochman was the first to record all baptisms. This was kept up by his successors up to the time of Revs. Yingling and Porr, and by the others after them. But neither of these two ever recorded a single official act of theirs in the Bindnagel Record. Whether they did so elsewhere we are not able to say. They may have had reasons for their action, but hardly such as would bear scrutiny. Records of baptisms and of confirmations might possibly furnish pretty strong evidences of things which it would not be desirable to have proven. People sometimes think it better to ignore a contract, than to furnish evidence that they have violated it. We are not prepared to say that this was the case, but it is possible.

Unfortunately Dr. Lochman, just as Stœver before him had done, made no record of the marriages, except during the first few years of his pastorate, and there is but a single entry of a marriage prior to Dr. Lochman's time. Perhaps still more unfortunate is the fact that both Dr. Lochman and Dr. Ernst partly combined the Records of the Bindnagel and Campbellstown Churches.

Funerals, together with pretty full obituary notices, were generally recorded by Dr. Lochman, although even these are very incomplete. This is shown by this fact among others, that thus far no amount of search has discovered a record of the death and burial of Regina, the widow of John Early, snr., one of the most prominent members, or the resting place or time of death of George Buerger, who bequeathed the £100 to the congregation, nor yet positively the burying place of John Early, jr., the son of the first John Early, a leading member of the Campbellstown Church, and evidently one of its founders, as well as that of his wife. After Lochman's day this part was almost entirely neglected until Rev. Eggers came. The Record of communions is about the only one that is apparently complete from Dr. Lochman on, with the exceptions already stated viz: Revs. Yingling and Porr, who did not even record communions. If time permitted it would be exceedingly interesting to consider some of the details of the genealogical records. As it is a few hints must suffice. The first family is that of Michael Kitsch almost certainly written by some one other than Stœver, as shown by the hand writing. But the fact that the date of birth as well as that of marriage of the father is given viz: born, October, 1730, and baptized, December 4, 1732, would indicate that possibly the man was baptized by Stœver himself and possibly for this reason heads the list.

There is one baptism of a child as early as 1740, viz: Christian S. of Christian Schnug (Snoke) and wife. The others run from 1750-'52 on. We find in these family registers besides those already named, viz: Michl. Kitsch and Christian Schnug, that of George Henry Ziegler and wife, Dorothea; Ernst Fredr. Personn, Michael Zimmerman and wife,

Eve ; Anthony Hemberly and wife, Juliana ; Theobald Schans and wife, Margaret ; John Oehrle, and Susanna, and also second wife, Regina ; Joseph Karmenie and wife, Eve ; Wm. Neu and wife, Julia ; John Oehrle, jr., and wife, Margaret ; John Schnock and wife, Anna Margaret ; Michl. Bolz and wife, Fronica (Veronica) ; John Michael Bolz and wife, Eve ; Andrew Kiefer and wife, Mary Elizabeth ; John Nicholas Neu and wife, Eve Catharine ; Andrew Kraemer and wife, Eve Margaret ; Jacob Kinzel and wife, Elizabeth ; Jacob Stover or Stœver and wife, Eve ; and many others, such as Ili, Gerberich, Hennig, Ramberger, Schmelzer, Killinger, Steger, Stucki, Hetzler, Jacob Sichele, Wirth, Hufnagel, several other families of Kraemer, Nicholas Balm, Adam Deininger and wife, Rosina (Diller) ; Bamberger, Berger, and Sprecher, and many other family names not so generally known. Although the Forneys, the Fortnas, the Hirshes, the Marks, the Runkels and others dwelt among these people their names do not appear in these records, while some few of them appear at a later date.

The Bindnagel congregation seemed to have attained its greatest prosperity under Dr. Lochman, for then the number of communicants frequently exceeded 100, and even approached 150. But perhaps this statement without any qualification would be unfair. Dr. Lochman himself informs us that he confirmed the catechumens of Bindnagel's and Campbellstown together, and thus virtually treated them as parts of one congregation, although he tells us that Campbellstown was organized in 1792. When the Shell's was organized we could not say. But it already had a separate existence before 1821, when Rev. Stein was called. The organization of Palmyra and Zion's in 1845 naturally weakened it still further, so that it may fairly be said it does not cover more than a third of its original territory, if even that much, possibly not more than one fourth.

There are many incidents and features in connection with the development of the church life and many little occurrences which would be pleasant to relate, but which time and circumstances will hardly permit us to dwell upon.

Of course in a far off country district the church was not supplied with an organ. Possibly it was too expensive a luxury. Besides the organist could not always be readily furnished. But the Bindnagel Church, like many others, had a choir between 40 and 50 years ago. The writer remembers distinctly where they used to sit—to the left of the pulpit on the gallery. The "Vorsinger" would stand up and the others would join in, both bass and tenor. It was a male choir. But the music was not all vocal. The man who played the clarinet is distinctly remembered and the writer could easily name the vorsinger and the clarinet player. They were brothers-in-law. Whether the high key and the sharp reedy sound of the clarinet made the same impression upon all others, cannot be said. Whether it produced the same gaping interest in all youthful observers, it is not for us to say, but that it ministered more

to curiosity than to devotion need hardly be stated. That more than one solemn sleeper was aroused from his slumbers by the jingle of the little bells attached to pouches at the end of the long poles, which enabled the deacons to reach the farthest end of the pews, need hardly be told. But there is one amusing episode which may appropriately be related here, and which occurred either in Vonhof's time or in the early days of Rev. Stein's ministry. The writer is not quite certain which. The hero of the tale was "der gross Mike"—Big Mike, as we would say. Being of a family blessed with some means he procured what is known as a "Music box." This musical instrument, as every one knows, plays two or three and sometimes four, and possibly in rare cases, more tunes. But every one knows that generally they are not church tunes. A catch and a small hole for it to slip into are generally the means for stopping the machine before it is run down. "Mike" being proud of his instrument and not desiring the time to hang heavily, brought his instrument along to church. As was generally the case in those days, when the people came quite a distance, some would have to wait a considerable time before the preacher arrived. The music box was brought into requisition. It was wound up and commenced to play. In the midst of the tune the minister entered the church and sat under the pulpit. Everybody smiled and some began to titter. The owner saw that something was wrong. He looked up and saw that the minister was there and that all eyes were turned on him and his music box. He became excited. He pressed the catch. It refused to work. There was a click and it struck up another tune. The owner was in despair—What shall I do? he asked. A benevolent neighbor suggested, "put it under your hat." He obeyed, but the music continued, which to his excited imagination now sounded like the whirl of a thrashing machine. Another friend suggested that he should sit on it. But this did not improve matters. The notes of the march or the reel still echoed throughout the church. In very despair the owner, finding himself the observed of all observers, picked up the machine, wrapped it up in his handkerchief and pitched it out of the window. Whether he ever recovered his "box" the writer cannot say. But it is certain that he never afterward entertained the occupants of the gallery with his musical machine while waiting for the preacher.

A few years ago while making some geneological investigations concerning the Early family, the use of the original records was secured for several years. During this time all the records of baptisms, of confirmations, of communions, and of such marriages as were recorded, together with the burials, the annual settlements, the various constitutions, and all others matters in those records, were translated and carefully copied into two books, for the use of the congregation. They are now in the keeping of the individual who occupies the position of organist, sexton and janitor. He resides in the house now occupying the site of the old school-house, belonging to the congregation. One of the descendants of John Early provided the books and another did the work. These books also contain a pretty full history of the congrega-

tion, although possibly there is one serious mistake, as the writer of that sketch up to that time had not seen the Hill Church Record and did not know that the pastorate of Joh. Casp. Hoerner intervened between that of Melsheimer and Kurtz, and of course could not decide whose scrawl it was that intervened. The list of marriages was considerably increased, about 45 were added, by copying marriages referred to and recorded among the obituary notices. A few others were taken from the Lebanon, Jones-town, and Stœver's Records and inserted there, and so marked. They are those of parties directly connected with the congregation and its history.

At an early day, about the close of the century, a colony of the Bindnagel's Church and vicinity removed to Centre county and located a little southward of the Old Fort. Centre Hall perhaps would designate the locality better, as it is only about one-half mile north of the Old Fort. They were however determined not to be deprived of church privileges and soon organized "Emanuel's at the Loop," for many years known as Early's Church. It is so designated in the old pulpit Bible in use in the church until about 40 years ago, and also in the minutes of the Synod. The prime mover in the enterprise was John William Early, third son, the second by his second marriage, of John Early, so prominent in the early days of the Bindnagel's Church. The land was given by Esquire Wm. Early, as he was generally known, in 1797, and the organization took place about 1801. John Bindnagel, a grandson of Hans Bindtnagel, was also active in this enterprise. His family probably removed to Centre with Wm. Early, as his mother, the widow of John Martin Bindnagel, was a participant at the communion in the Evangelical Lutheran Church at Aaronsburg in 1797—the same year in which Wm. Early's name first appears in deeds and transfers of property. Wm. Early also laid out a town bearing his name, immediately west of the Old Fort. But it now contains less than half a dozen houses. We have learned since this was written, within the last 24 hours, from a source which we think can be regarded as entirely reliable, being from a granddaughter of Wm. Early, Esq. She was born 1823, and was about 9 years of age when her grandmother died, and bears that grandmother's name, Mary Barbara, that he was a brother-in-law of John Bindnagel, a grandson of Hans Bindtnagel. She gives many details confirmatory of her statement; Among others the fact that this woman knew Peter Eisenhauer and Michl. Breitenbach and their families, living in William's county, Ohio; That she knew that her grandmother's sister was married to Conrad Dillman, also a known fact, go to show that she really knows the family history. Mrs. Early died 1832. Both Wm. Early and his wife are buried at Manchester, Ohio. There are many other facts of great interest to the family, but which need not be repeated here. The family, in its male line apparently has entirely died out, unless Jacob, who is said in the history of Centre county at one time to have been an eminent physician at New Philadelphia, Ohio, but moved to Indianapolis, and the oldest son, George, should have left male descendants.

But to show how largely this new settlement drew upon the Bindnagel Church it may be well to give some of the well known names found there. Beside J. Wm. Early and his brother Thomas, there were his two brothers-in-law, Peter Eisenhauer and Michael Breitenbach, and Joh. Jacob Sichele, an uncle of the Earlys, some of whose sons and daughters were confirmed by Dr. Lochman, at Campbellstown; Conrad Dillman, also a relative, and John Bindnagel already referred to; the Muenchs or Minnig's brothers of Sichele's wife, the Germans, the Wilhelms, the Kraemers, Runkel, Fleischer, Kratzer, Deckert, Peters, who also is related to Sichele; Stober, Wieland, Deininger, (of Reading), Emerich, Ulrich, Bischoff, Bechtoll, Stauffer, besides many other familiar names, such as Hennig, Hoch, Hohl, Reinhart, Schweinhart, Schmidt, Hubler, Herbster, Batdorf, Gebhart, Keller, Wolf, Jung (Young), and Hershberger.

Thus it will be seen that Bindnagel largely contributed material for the founding of four or five new churches, first, Campbellstown, then Shell's, next Palmyra and a part of Zion's, and last of all, but next to Campbellstown in the order of time, perhaps more largely than to any of the others, "Emanuel's at the Loop," in Centre county. The writer may be pardoned a little personal pride in the fact that his immediate ancestry and direct relations took such prominent part in the organization of at least a half a dozen churches. First of all John Oehrle, deacon and member of building committee at Trinity, Reading; the Sicheles, Peters and Heilmans in the Hill Church; the Earlys, and the Deiningers, in this case not those of Reading, and Sichele in the old Bindnagel's itself; the Earlys, and the Deiningers and Sichele again at Campbellstown; the Earlys and others at the Shell's; the Deiningers at Zion's; and the Earlys and Sichele again in Centre county.

With this we dismiss for the present the Bindnagel Church and its history. It is not like Rome situated on seven hills, but none the less its location is a beautiful one. On a high bluff on the banks of the Swatara, high above the surging waters of that ofttimes turbulent stream, it is beyond the reach of any floods short of a Noachian deluge. In its consecrated cemeteries, where lie buried the dead of a century and a half, and where many of the writer's own kindred of four or five generations past repose, they can safely sleep until the dawn of the resurrection morn. The church itself will stand as a monument to the earnest zeal, the selfdenying labors and praiseworthy liberality of those early pioneers who reared this temple to the God of their fathers as a testimony of their faith, and will, even after their names and deeds may have partially faded from the memory of most of their descendants, still serve as a watch tower of Zion. May we cherish their memory, honor them for their worth, and imitate their faith and their works.

Reading, May 13, 1898.

